

NEW-YORK CHRISTIAN MESSENGER AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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EPISTLE,

From the "Massachusetts Convention of Universalists" to the "General Convention of Universalists of the United States."

Beloved Brethren—Believing it to be one design in the formation of the "General Convention of the United States," to collect annually reports on the condition and prospects of Universalism in the several states, the "Massachusetts Convention of Universalists" respectfully submits the following report on the state of Universalism within its borders.

This doctrine has flourished mostly in the eastern section of the commonwealth; for although there are a few societies, and a few respected preachers west of the county of Worcester, yet nine tenths of both preachers and societies are found in that county, and in the counties east of it. The labors of the early preachers of Universalism were principally confined to the eastern counties; but of late, appearances are more promising in the western. The preachers of the eastern parts of the state frequently visit the western, as do also the preachers in the adjacent sections of Vermont and Connecticut; and the periodical publications of this and the adjoining states, are fast finding their way thither.

In Massachusetts, according to the best means of knowledge which we possess, there are at the present time, ninety-six societies in the fellowship of the order, viz.

In the county of Suffolk	3
Essex	18
Middlesex	20
Worcester	21
Hampshire	1
Hampden	3
Franklin	2
Berkshire	1
Norfolk	9
Bristol	4
Plymouth	8
Barnstable	6
—	96

Of these societies it should be said, that twenty nine have obtained the constant labors of pastors, and enjoy the benefit of public worship every Sabbath; in other cases two neighboring societies join, and have a pastor settled to preach to them on alternate Sabbaths; in others, where the societies are smaller, several join in the support of a clergyman; and some of them do not have stated preaching, but obtain it occasionally, as their means will permit.

Of preachers in the fellowship of the Convention, there are fifty-six, viz.

In the county of Suffolk	4
Essex	8
Middlesex	17
Worcester	7

In the county of Hampshire	1
Hampden	2
Franklin	2
Norfolk	3
Bristol	3
Plymouth	5
Barnstable	4
—	56

This estimate includes all who consider themselves in fellowship with the "Mass. Convention of Universalists," and is made without reference to their opinions touching particularly the subject of punishment. A few preachers, who consider themselves probably as belonging to Massachusetts, being absent at the present time in other States, are not included. The Universalist preachers in Massachusetts, with very few exceptions, are all more or less missionaries. A few have no fixed place of ministrations, preferring to visit different sections of the country, and bestow their labors where they are most needed; but the settled pastors also, with the consent of their parishes, make frequent tours to visit destitute societies. It should in justice be said of them all, that they are ardently devoted to the good work of spreading the knowledge of the Redeemer's name, and of warning their fellow men against the bad influences of a false theology on the one hand, and a bewildering scepticism on the other. It is sincerely believed that they all "strive for the things which make for peace, and things whereby one may edify another;" the consequence of which is, that a great degree of harmony prevails among them. No subject of contention is known to exist of any character whatsoever. They are desirous to cultivate the acquaintance and the affection of their brethren in other States, and to reciprocate every kind office which is not prevented by the distance of location.

There are in Massachusetts three Associations of Universalists, and one State Convention. The "Union," formerly called the Southern Association, embraces the whole western part of the State, including the counties of Worcester, Franklin, Hampshire, Hampden, and Berkshire. It is the oldest Association in the State, having been received into the fellowship of the General Convention in 1816. The next in seniority is the "Old Colony Association," which was organized in Sept. 1827, and has hitherto held its meetings in the counties of Plymouth and Barnstable. The "Boston Association," embracing the four counties of Suffolk, Norfolk, Middlesex and Essex, was organized in June 1829. Agreeably to the recommendation of the "General Convention" of 1831, a State Convention was formed in Massachusetts in June last, to consist of all the regular Universalist clergymen in the State, and of one delegate from each Universalist Society.

There are two periodical publications in Massachusetts devoted to the defence of Universalism, both of which are published in the city of Boston. The Universalist Magazine was commenced in 1819, by Mr. Henry Bowen, who published it nine years. It was the first Universalist newspaper in the United States. In 1828 it was enlarged, and took the name of "Trumpet and Universalist Magazine." It is published and edited by Br. Thomas Whittemore, and issues 5000 copies weekly. The "Universalist and Ladies Repository," now in its third volume, is

published and edited by Br. D. D. Smith. It is issued semi-monthly, and has a circulation of nearly 2000 copies.

In this state there is no literary or theological institution under the patronage of Universalists. Young men, preparing for the ministry, have usually sought assistance in the families of experienced clergymen, thereby having the benefit of their libraries, ministrations and advice. It is however, a very general impression, that an institution designed to aid young men in their preparations for the gospel ministry, is much needed; and that the benefit of such an institution, whenever it shall be established, will be very sensibly felt by the societies within our borders. Much interest is felt in regard to young men entering the ministry; but what measures will be adopted to meet their circumstances, remains altogether a matter of conjecture.

As to the state of public feeling in Massachusetts, it is evidently, on the whole, far less violent against Universalism than it formerly was. We have three classes of opponents—the Orthodox, Unitarians and Infidels; but against the exertions of all, the doctrine which we believe is fast winning the confidence of the community. As to numbers, both of the societies, and of the clergy, the Universalists will probably rank the fourth among the religious denominations in Massachusetts.

May the wisdom from above be vouchsafed to guide you in your deliberations, and may the God we worship, fill all your hearts with peace.

By order of the Massachusetts Convention,
THOS. WHITEMORE.

Original.

LAWS.

"Laws should be as few and simple as may be; for an extensive and obscure code multiplies occasions of offence, and brings the citizen unnecessarily into collision with the state." "Let the laws bear broadly on their front the impress of justice and humanity, so that the moral sense of the community may become their sanction. Arbitrary and oppressive laws invite offence, and take from disobedience the consciousness of guilt." Channing.

Laws are of various kinds. To point them all out and show the excellencies of some and the defects in others would require a great length of time and more reading than most men have leisure to perform. Some have disputed whether there are original and immutable distinctions between virtue and vice. It has been argued that these are mere results of human wisdom. The writer believes in the former. Cain, for instance, knew that he had done wrong after the murder of his brother, though there was no written law in existence against taking life. Certain actions are right or wrong aside from laws. Laws must be conformed to the standard of right. All that are not so must be improved or abolished. Most men are inclined to the opinion that whatever is lawful is right. But there is as much difference between law and right in some cases as between light and darkness. Two instances of which will hereafter be named. There are,

I. Positive Laws. II. Laws of Nature. III. Ceremonial Laws. IV. Moral Laws. V. Directive Laws. VI. Penal Laws. VII. Laws of Honor. VIII. Laws of Nations.

I. Positive Laws. By this term we are to

understand such laws as are given without any specific reasons to those on whom they are binding. Such laws may appear arbitrary, but in the infancy of mankind, and in early childhood they do exist. In many cases, the reasons, if assigned, would not be comprehended. Such laws should only be given in cases of absolute necessity.

II. Laws of nature. These are founded in the original difference and fitness of things. So called because binding on all beings and discoverable by natural light. They were coeval with our race. Paul refers to these laws in his letter to the Romans: 'For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead—' (i. 20.) Again, the apostle says, 'For when the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another.' Rom. ii, 14, 15. We close this paragraph by asking how could the doctrine of total depravity be true, if the Gentiles did by nature the things contained in the law?

III. Ceremonial Laws. These relate only to the rites prescribed under the old dispensation. Of course, were abrogated by the introduction of the gospel. St. Paul, in his epistle to the Hebrews, expatiates largely on their cumbersome, inefficiency and final abolishment.

IV. Moral Laws. These are perfect, holy and good. They are equally binding upon every rational being. An act may be legally right and morally wrong. For instance, the Spartans allowed theft to a certain extent. In some countries, children are allowed to despatch their aged parents. But we need not go abroad. Capital punishment and the imprisonment of the honest debtor are, legally right and morally wrong. We cannot, strictly speaking, give to another, the right to abridge our liberty or to take our life. God never gave such rights to man. So, an act may be legally wrong and morally right. Certain acts are right in themselves considered, but become wrong because forbidden by human laws. Thus a man may do wrong and not be guilty. Travelling through a certain state in the Union, I came very near offering a bill of a denomination less than five dollars. By accident I learned it was legally wrong. Had I done it, I should have felt no guilt; the act would have been morally right and legally wrong. The laws of God are immutable and eternal, partaking of the nature of their great author. The laws of man are changeable, originating under certain circumstances and passing away with the events that gave them birth. The former cannot be amended. The latter is susceptible of constant improvement. Improvement implies imperfection. If a law were strictly right, it would be wrong to alter it. The same remark applies with equal force to that popular system of divinity that has undergone such rapid changes within a few years that unless the historian is very faithful, posterity will hardly know or believe the original. Human laws are written on stone, parchment, or books, or such articles as the state of the arts permit. God's laws are written on the heart. The former are temporary, and may be effaced. The latter can never be destroyed. We may go beyond the one in practice. A whole eternity will not enable us to go beyond the other. One is indistinct and indefinite. The other is presented in two simple precepts. A life-time is insufficient to learn the one. A single glance sufficient to give a full knowledge of the other. Human laws may be violated, but God's laws

must be fulfilled, and when they are, happiness will fill the universe forever.

V. Directive Laws. These have no punishment annexed to them. Such laws are often found in the parental government. A command may be given and no penalty connected with it. Such laws must of course be inefficient, and in most cases, powerless. In a virtuous and refined state of society they might possibly answer.

VI. Penal Laws. These have their consequences attached, and generally clearly pointed out. A penalty supposes a law, but the converse is not true. Great errors have been made respecting punishments. Most governments have gone too far. It is not the amount of punishment, but the certainty that produces the greatest moral effect. I conceive that it would not be a greater error to preach no punishment than to preach that it will be without end. The effect of the former would not be so injurious, as the latter, for men would not so quickly believe the one as the other. It is a singular fact that though all sects now hold to punishment for crime, that Universalists are the only denomination who maintain its certainty. Hence all doctrines give some licence to sin, save Universalism.

VII. Laws of Honor. These relate, not to superiors nor inferiors, but to equals. They constitute a system of rules constructed by people of fashion, designed to facilitate their intercourse with each other. These laws allow a licentious indulgence of the passions, adultery, drunkenness, prodigality, duelling, etc. No stress whatever is laid on the opposite virtues to those.

VIII. Laws of Nations. Those which are made between the different nations of the earth; sometimes among themselves, and sometimes with each other, but generally as the term imports, having reference to national affairs.—Though many cases may be supposed, and doubtless many exist, where nations enact laws intended only for private benefit. Though there may be a question whether such laws are right and strictly just. They certainly could not be if greater evil than good resulted. To pursue this point of our subject would require a greater politician than the writer ever expects to be.

In addition to the above, there is, what has been called a remedial law. This was maintained by a sect called the Neonomians, signifying a new law, requiring imperfect though sincere obedience. They maintained that God had abolished the rigor of his original laws, and made others more mild. Buck calls this a 'fancied law,' because it had no existence only in the imaginations of those who maintained it. If salvation be based on works, this doctrine would answer very well. The Neonomians and the Antinomians seem to be antipodes in the religious world. The former, making works the *sine qua non*, the latter relying wholly on faith. The Arminians may be placed somewhere between the two, but where no one can tell as the system never rests long enough on one point.

In closing, I invite the candid attention of the reader to the principles I have laid down. If they are right receive them. If not, point out their defects. C. S.

MINUTES,

Of the proceedings of the Hudson River Association.

The ministers and delegates, composing this ecclesiastical body, convened, pursuant to adjournment on Wednesday Sept. 10th, 1834, at Amsterdam. Montgomery co. N. Y. and after uniting in prayer with Br. C. F. Le Fevre, proceeded to business by electing Br. I. D. Williamson, Moderator, and Br. L. C. Marvin, Clerk, and Br. R. O. Williams, Assistant Clerk.

1. Chose Brs. P. V. Bovee, L. C. Marvin,

and I. Sanders, a committee to arrange the order of services during the session.

2. Appointed Brs. T. J. Whitcomb, W. Whitaker, and I. D. Williamson, a committee to receive and report requests for letters of fellowship and ordination.

3. The Committee of discipline for the year past reported that no cases of complaint had been brought before them during the year. Accepted.

4. Appointed a committee of discipline for the year ensuing, consisting of Brs. C. F. Le Fevre, L. C. Marvin, and I. D. Williamson.

Adjourned till afternoon.

Met again according to adjournment; and received and examined credentials of the delegates from different societies within the limits of the Association.

5. Voted to grant requests for the fellowship of this Association from the "First Universalist Society in Fort Ann," N. Y. "The first Universalist Society in Lansingburgh;" the "First Universalist Society in Mount Pleasant;" and the "First Universalist Society in Hartford," Wash. co. N. Y.

The subject of a Theological Seminary was introduced, and referred to a committee, consisting of Brs. Le Fevre, S. Van Schaack, and E. Murdock to examine and report the result of their investigations during the present session.

A suggestion was offered as to the propriety of dividing this Association; whereupon a committee was appointed consisting of Brs. Williams, Williamson and Whitcomb, to examine the subject, and report thereon at an extra session of this Association.

The subject of circuit preaching was taken into consideration, and referred to a committee of three—Br. Williams, Le Fevre and Rogers—to report during the present session.

6. Br. I. D. Williamson, Clerk of an ordaining council called to sit at Hartford, Washington co. N. Y. on the 28th of August, reported that, by order of that council, ordination was conferred on Br. Alvin Gates of that place at the time above mentioned. Accepted.

7. Appointed Brs. C. F. Le Fevre and T. J. Whitcomb, (ministers) and W. U. Chase and S. Van Schaack, (laymen) Delegates to attend the session of the New York State Convention, to be held at Cooperstown N. Y. on the 4th Wednesday and Thursday in May 1835. Appointed Brs. T. J. Sawyer and I. D. Williamson, (ministers) and E. Murdock and O. Hatch (laymen) Substitutes for the foregoing. Adjourned till Thursday morning.

Met according to adjournment, and opened the council by uniting in prayer with Br. R. O. Williams.

8. The committee to whom was referred the subject of itinerant preaching reported the following preamble and resolutions:—

Whereas, the Convention of this State, at its last session, passed a resolution recommending to the several Associations the adoption of some efficient measures for supplying the destitute societies with the word of life: And whereas this Association deeply feel the importance of the object contemplated in this recommendation; therefore

Resolved, That it is expedient to appoint a committee with discretionary powers, whose duty it shall be to adopt such measures as, in their opinion, may be calculated to carry into immediate effect an object so desirable; and report their doings at the next session of this body.

Resolved, That this committee consist of three members to be selected in different parts of the Association in reference to the ease of communication between them and the societies and destitute places. Accepted.

Appointed Brs. S. Van Schaack, T. J. Sawyer, and A. Gates, the aforesaid committee.

9. Br. C. F. Le Fevre, chairman of the committee to whom was referred the subject of a

Theological Seminary, offered the following report—

Your committee, in discharging the duty devolving upon them, are aware that, in approaching this subject, they will come in contact with some of the strongest prejudices of their brethren; and hence they feel the difficulty of framing a report, which shall be so plain as not to be made a subject of misconception. But however difficult and indeed unenviable the task may be, they consider the instruction and education of those who would devote themselves to the ministry, of the first importance to the advancement of our common cause; and therefore they would not, through fear of reproach, shrink from the discharge of this important duty.

Your committee have seen the various arguments which have been adduced by the opposers of a Theological Seminary; but they must confess that, after the most considerate and calm examination of them, they have found nothing which can weigh against the more important considerations urged on the other side. And your committee imagine that, in the discharge of their present duty, they cannot perhaps take a better course than to present briefly to view some of the most prominent of those objections.

It is not pretended by the most strenuous opposers that the information and education of our brethren who are preparing themselves for the ministry, is not an object most desirable of attainment; but the method by which that shall be accomplished, is the controverted point. It appears to your committee that, as there is no place so fit for the scholar to acquire any branch of literature, as the school in which that particular branch is taught; so for the youth preparing for the ministry, no place seems so suitable as a seminary in which Biblical knowledge forms a principal part of the instruction. It is objected, however, against the establishment of such a school, that Theological Seminaries have been subject to abuse and corruption; and a fear is therefore entertained from the experience of the past, that these evils are necessarily connected therewith. But your committee cannot coincide with this opinion; and should it even be admitted, that some evils might grow out of it, they would, in their view, be more than counterbalanced by the actual good that will attend such an establishment. They therefore do not esteem it sound policy to forego certain positive advantages for prospective inconveniences. There is no greater or more obvious truth than that the gospel ministry has, in all ages of the church been abused to corrupt purposes; but while they meet with decided opposition in elevating the standard of ministerial qualifications, their opposers advocate as strongly as themselves, the actual necessity of such a body of men.

Your committee deem it unnecessary to go further into detail on this subject. To them it appears highly important that some measures should be adopted, to afford those who wish to join us in the ministry, a favorable opportunity of qualifying themselves; and there appears to them no means so feasible as the institution of a Seminary which should be under the supervision of some experienced brother to direct their studies, with the addition of a good library, where they might certainly acquire, in one year, what in the ordinary way of proceeding now costs them years of labor.

While your committee cannot agree with those who altogether reject the establishment of any school for the purpose of ministerial education; they would gladly avail themselves of any hints, which their wisdom might suggest, in guarding the institution from those abuses that seem so much the object of their dread.

On due consideration of the whole subject, it is the opinion of your committee that the establishment of some school for those who are candidates for the ministry of reconciliation is a de-

sideratum; and they invite those favorable to their views to adopt such measures as may carry the same into successful operation.

C. F. LE FEVRE,
S. VAN SCHAAK,
E. MURDOCK, } Committee.

The above report was not accepted.

10. Voted that the Clerk be instructed to request for publication in the "*Religious Inquirer and Gospel Anchor*," a copy of the sermon delivered during the session by Br. J. B. Dods, on the occasion of dedicating the new Universalist church in which the services of the sanctuary were attended; and also a copy of the occasional discourse delivered by Br. W. Whittaker before the council during the session of this Association. Adjourned.

Met pursuant to adjournment; and

11. Voted that on the adjournment of this Association, it adjourn to meet again at Hudson N. Y. on the second Wednesday and Thursday in Sept. 1835.

12. Voted that this Association hold an extra session between this time and its next annual session, at such time and place as the standing Clerk may appoint, to hear the report of the committee and consider the question in relation to a division of this Association.

13. Appointed Br. I. D. Williamson to deliver the occasional sermon before the council at the next session of this Association; and Br. L. C. Marvin, substitute.

14. Appointed Br. C. F. Le Fevre to deliver a statistical address before the council of the extra session of this Association, taking a survey of the condition and progress of our order within its limits during the past year.

15. Appointed Br. R. O. Williams to prepare the minutes of this Association for publication in the *Inquirer and Anchor* and *Christian Messenger*; and accompany them with a Circular.

After uniting in prayer with the Moderator adjourned. I. D. WILLIAMSON, Moderator.

L. C. MARVIN, Clerk.

R. O. WILLIAMS, Assistant Clerk.

ORDER OF SERVICES.

Wednesday Morning.—Dedication Services—

1. Voluntary. 2. Reading the Scriptures by Br. Whittaker. 3. Prayer by Br. Le Fevre. 4. Hymn. 5. Sermon by Br. J. B. Dods, from 1 John iv, 20. 6. Dedicatory prayer by Br. R. O. Williams. 7. Original Hymn, written for the occasion by Br. R. O. Williams, (will be given next week.) 8. Benediction.

Afternoon.—Prayer by Br. Gates. Occasional Sermon by Br. W. Whittaker, text Rom i, 16.

Evening.—Prayer by Br. T. J. Whitcomb. Sermon by Br. I. D. Williamson from 1 John v, 10, 11.

Thursday Morning.—Prayer by Br. I. D. Williamson. Sermon by Br. Charles Woodhouse, from Acts xxiv, 24.

Afternoon.—Prayer by Br. Gates. Sermon by Br. C. F. Le Fevre from Heb. xi, 24—26.

Evening.—Prayer by Br. Woodhouse. Sermon by Br. Gates from Matt. xxiv, 13.

Ministers Present.—I. D. Williamson, and Chas. Woodhouse, Albany; Alvan Gates, Hartford, N. Y.; T. J. Whitcomb, Schenectady; W. Whittaker, and J. Batchellor, Hudson; C. F. Le Fevre, New York; L. C. Marvin, Swans' Corners; M. B. Newell, Scho-dack, N. Y.; R. O. Williams, Hartford, Ct.; J. B. Dods, Taunton, Mass.

Lay Delegates.—S. Van Schaack and E. Murdock, Albany; James Galloway, New York; Calvin Townsend, Hartford, N. Y.; Charles Sanders and H. C. Billings, Schenectady; S. C. Howe and Orrin Hatch, Duanesburgh; Orlando Root, P. V. Bovee, Amsterdam; Artemas Childs, Saratoga; John Rogers and Aaron Carrol, Charlton.

Circular Letter next week.

A letter from a friend in New Orleans, under date of 8th ult. brings us the painful intelligence that our well known and worthy brother William E. Camp, lay dangerously sick at the time the letter left. The writer was very fearful he would not recover. He says, "in all his sickness he has appeared perfectly resigned to the dispensations of Providence. His faith remains unshaken—he still trusts in the universal love of God. His hopes are full of immortality, and he feels assured that if this earthly house of his tabernacle is dissolved, he has a building of God, a house not made with hands eternal in the heavens." We sympathize with his friends, and hope, (if consistent with the will of the all-wise disposer of events,) that his valuable life may yet be spared, for future usefulness. P.

The appointment of Br. Whittaker did not reach us in season for last week's paper. Notices, &c. should be in hand by Wednesday noon, for the following paper. We have to mail many of our papers on Thursday, otherwise subscribers do not get them until a week after their date, owing to the peculiar arrangement of some mails which branch off from main routes. Will those of our brethren having occasion to give notices through the Messenger bear this in mind. P.

* * Our esteemed friend at Oyster Ponds, will excuse the delay of the following. Unavoidable circumstances have prevented its earlier appearance.

Died.

At Riverhead, L. I. on the 22d Aug. SIDNEY LORENZO, aged nine months, youngest son of Sidney L. Griffing, Esq. of that place.

He's closed his eyes, and to the skies
The little cherub's gone,
How many cares, how many snares,
He's left—our little one.

How many tears, how many years
May be of sorrow too;
How many throes, sweet child, like those
Our hearts now give to you.

They only know who live below
The sinful earth upon,
They only know the pains, the we,
You've left—our little one.

He lived awhile to lip and smile,
Our fond delight to be;
And that was more, Eternal Power,
Than we deserved from thee.

Why should we weep, to see him sleep,
So silent and so cold?
If he had lived, he might have grieved
And wretched grown and old.

'Twere better far, before the war
Of life is here begun,
To leave it all, at heaven's call,
Our precious little one.

His father's prayer, his mother's tear
Could not his spirit stay,
But called above, to realms of love
He winged his shining way.

Yes—it was meet, his cherub feet
Upon the brink of time,
Should wait to bear that tear, that prayer,
Up to the heavenly clime.

Thy mother lives, my babe, and gives
This tribute to her son
Forever torn from her, she'll mourn
Her lost—her little one.

New Association.

A new Association will be held and organized at Sheshequin, Bradford co. Pa. on the first Wednesday and Thursday in October next.

South Carolina Convention.

The South Carolina Convention of Universalists will meet near Gen. J. B. Earl's, Anderson District, on Friday, 17th Oct. next

The "Young Men's Universalist Institute" meet every Thursday evening at 8 o'clock, in a hall situated at the N. E. corner of the first alley in 8th street, below Walnut, Philadelphia. Entrance from the alley.

Hymn Books, &c.

A new supply of Streeter's Hymns,
A few copies of Smith's Divine Government,
Do. do. Paige's Selections.

THE EVENTS OF THIRTY YEARS.

A late No. of the New-Hampshire Star and Universalist contains the following correspondence between a venerable brother in the faith, residing in Wentworth, N. H. as will be seen by the date, and Br. Hosea Ballou, of Boston. It will be found interesting for the reminiscences it affords. Well might the patriarch, in contrasting the present with 30 years since, be lost "in rapture and surprize." And if 30 years in the past has done so much for us, what may we not look for in 50 years to come?

Wentworth, N. H. July 21, 1834.

BR. BALLOU—It is not length of time, nor distance, however great, that will ever wean my affections or turn my thoughts from you or your family. It is now more than thirty years since our neighborhood and society connexions have ceased to be as they then were—and when I take a retrospective view of the many happy days we have enjoyed together in each of our family circles, while you was laboring in the wilds of Vermont to prepare that part of the vineyard for a harvest in some future time, I am lost in rapture and surprize!

Why, my brother, the good seed you sowed in this section of the country has produced its hundred fold, and is still increasing at double the rate it ever has done heretofore, and my prayer to God is that this gospel may spread, till the whole world of mankind shall be illuminated with its light, and the creeds of this world no longer enslave the minds of men, and drive them from their father and their God. What abundant cause have Universalists to rejoice above all other denominations, that God is raising up and sending forth young men of first rate talents to preach the gospel Christ. Why, you know, Sir, that 25 or 30 years ago, I was in this place, (Wentworth,) standing as it were, all alone. But to give you a specimen of our progress; we have 230 rateable polls in town, all legal voters, and we are divided and sub-divided as follows: viz—Universalist, Congregationalist, Freewill Baptist and Methodist; and we have a sum of money arising from rents on ministerial lands which we divide equally by the rateable polls, and the Universalists get more than one half of the whole sum. Cheering newsthis. We have preaching one quarter of the time, and our house is filled with attentive hearers.

Our boy, J. G. A. whom you, with others of like precious faith set apart to preach the gospel, is laboring with us in that line, to the satisfaction of all who hear him. I expect he will be the bearer of this letter to you, and through him you will get a correct account of all matters and things relating to our cause in this part of the vineyard, which would be too much for me to communicate in this broken way. And now Sir, I can only say to you, that it would be a source of great satisfaction to me and mine to see you once more in Wentworth. But as I am travelling rapidly in my 80th year, I promise myself no such satisfaction. You will accept my best wishes for heaven's choicest blessings to rest on you and yours; and that you may long live to enjoy them, and continue to be a blessing in your family and among the people of your charge till time with you shall be no more.

Boston, July 29th, 1834.

Venerable Brother KEITH—your friendly letter of the 21st instant has affected me somewhat like a spark falling on dormant, dry tinder. I am certainly alive! You carry me back to former times, when in our respective family circles we tasted of enjoyments which, while life remains, will be remembered with enthusiasm and gratitude. The comparison you draw between the time of sowing and reaping, carries me over the hills, and through the valleys, and along the winding streams of Vermont, when the moral vineyard presented little else than the briars, the thorns, and the nettles which had been planted and nurtured by that wisdom which is

foolishness; and among which the serpent in his variety of species, wound himself, confident in his own poison for defence. But we have lived to see a striking fulfilment of that beautiful passage which says: "He that goeth forth and weepeth, bearing precious seed, shall doubtless, come again with rejoicing, bringing his sheaves with him." In that vineyard, "Instead of the thorn, the fir-tree has come up; and instead of the brier, appears the myrtle; and it shall be to the Lord for a name, for an everlasting sign, that shall not be cut off."

In Wentworth and vicinity, brother Keith, you have well represented Elijah, who presented himself, *solus*, in open opposition to four hundred and fifty of the prophets of Baal, who were supported at the table of Jezebel; and the reformation in which God has made you an instrument, will be followed by as peaceful and as happy effects as were indicated by a still small voice, which succeeded the whirlwind which rent the mountains and brake the rocks in pieces; the earthquake and the fire. I rejoice with you in the towering elevation of that branching mustard, whose beginnings you and I saw when it was the least of all seeds. May heavenly dews and showers continue to water the celestial plant till all the surrounding birds shall render its branches vocal with their songs.

With no dull emotions do I rejoice with you that God is raising up young Nazarites, "purer than snow, whiter than milk, more ruddy than rubies," with talents and qualifications suited to the good work to which he has appointed them. Among these, I esteem the youth, who brought me your favor, as holding no mean rank; and I hope that you and his many friends in your region may long continue to enjoy his faithful labors in word and doctrine.

THE BURIAL.—A Fragment.

BY T. FISK.

It was summer. The sun shone proudly down upon the grey mist that rose above the billows—the blushing charms of spring were passed, and the summer glow of loveliness had succeeded. The woodlands were gay and beautiful—for nature had clothed them in all her surpassing splendors. The mountain stream now run, now rippled, now curling with silver eddies glad sparkling in the sunbeam—now smoothly flowed along in its every varying bed, towards its quiet home "in the world of waters." The birds warble as sweetly in their green bowers of bliss, as if sighs and tears were a thing unknown.

There was joy on earth—the twittering swallow as it darted along in sunshine and shade, heeded not the bitter wailings of affliction and distress—the wild bird in its noiseless flight, softly, silent as falls the snow flake—seemed unmindful of woe, as it flashed its wing across the vision like a thought of a dream during the hushed hours of midnight—and vanished as suddenly. To me the sight of their joyous felicity brought no gladness—the sounds of their mirth fell cold upon the heart—it seemed but bitter mockery—and spoke of days departed.—The bright and laughing skies seemed insensible that they were smiling over ruin and decay—that one of hope's fairest, sweetest flowers had drooped and died—and that now—even now—was to be laid in the earth's cold bosom.

I had seen the child in its guileless beauty—when it was a thing all glowing with health, innocence and joy—I had seen it folded in the arms of her that bore it, in all the overwhelming fondness of a Mother's love. But now her first born blessing—her first, last and only one—slept—not on the soft bosom of a mother's tenderness—but with the quiet dead! Death, death! How lovely canst thou be! Though

pale and lifeless, it wore a smile passionless and pure, as the cherub of immortality—it had nothing of the corpse about it, but its whiteness—nothing of the grave but its silence. So beautiful it seemed—like the sportive lamb decked with a flowery garland for the sacrifice—I could fain have lain down by its side in the dark and silent valley.

Thou weepest childless mother—Ah, well thou mayest—the son of God wept at the tomb of his friend—and thou mournest thy first born—Hard it is for thee to lay thy loved one low in the damp earth—beneath the cold clods of the valley—hard it is to reflect that this thy child of peerless beauty will never more raise its rosy lips to thine in all the fondness of childhood's warm affection—Ah! these are recollections that weigh upon the soul, even to overpowering.—Memory tells thee thou art desolate—it tells too, of playful smiles—of a thousand soft and winning ways that twine around the mother's bosom—it tells of the sweet wild throbbing of unspeakable bliss, that were thine when softly soothing it to slumber and repose. Now—the foliage of the cypress will be its shelter—and the narrow house its abiding place—the nursery will no more resound with its gladsome mirth—the cradle in which it had so often reposed in quiet is now desolate—Thou weepest childless mother.

The last look. The time is come when she may gaze once more upon her sleeping boy, ere the pall is settled upon his lifeless brow—Oh the bitter agony of that moment one long burning kiss upon its marble forehead—and he is shut from her view—in the fullness of her grief she says,

"No more sweet cherub shalt thou lie,
With drowsy smile and half shut eye—
Pillow'd upon thy mother's breast,
Serenely sinking into rest.

Thou wert lovelier than the morn of May,
Possess'd the brightest charms that youth adorn,
But all those beauties now have passed away,
And all who knew them now are left to mourn.

The opening rose bloom'd here a little while—
Smiling serene beneath a summer's sky—
But can no more a mother's sigh beguile,
Or wipe the tear from pale afflictions eye.

For God hath laid thee down to sleep,
Like a pure pearl beneath the deep!"

Look abroad fond mother upon the ways of sinful men, and repine no more, that God has made thy child an angel in the regions of bliss—now his song mingles with the thanksgiving of the blest! sanctified, safe, and secure from the stormy blast of iniquity, with him who is from everlasting!

The long train of weeping friends gathered round a fresh dug grave. The coffin was lowered in its final resting place—in the vale of solitude and silence—the spirit of him who was so lovely here, had long ere this crossed the dark waters—and is safely landed upon the flowery coast of a world of fadeless bloom!

A REFLECTION.

"The soul that sinneth it shall die." Thus speaks the word of eternal truth—and he who imagines that he can sin with impunity and escape the punishment of moral death, is doing injury to his own soul. "There is no peace to the wicked—they are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt." Reader, would you be at peace? would you escape moral death? Flee, O, flee the deceitful allurements of sin. Heed them not—for they are but luring thee to destruction, and ere thou art aware thou wilt find thyself pierced thro' with many sorrows! The ways of wisdom and virtue alone "are ways of pleasantness, and all their paths, peace."—Star and Univer.

MESSENGER & UNIVERSALIST.

SATURDAY, OCTOBER 4, 1834.

The services in the Orchard-st. and Greenwich Churches, will commence in the afternoon at 3, and in the evening at 7 o'clock, until further notice.

NOS. 2, 3, & 4, OF THE 3d VOL.

In looking over our extra edition of the present (3d) volume of the Messenger, we find that Nos. 2, 3, & 4 are considerably deficient. If any of our patrons have duplicate copies of all, or either of them, or do not wish to preserve their volumes, and will forward these particular numbers to us, it will greatly oblige us, and we shall cheerfully compensate them for them, if required. If we can get 40 or 50 of each, we can perfect that number of volumes. They can be done up in a wrapper, and directed "*Christian Messenger, Pr. New-York City*," and forwarded by mail. Will those who are able to accommodate us herein attend to the matter as early as convenient?

THE FOURTH VOLUME.

It will be seen that three numbers more close the present volume of the Messenger and Universalist. Will our patrons one and all, or at least those who calculate to journey with us yet another year, favor us with a little exertion in behalf of the Messenger, for its next volume. There are few who have not a circle of acquaintance in which they might interest one or two at least to take it—even to introducing it among their limitarian acquaintances. We acknowledge, with pleasure, many of this class of readers. And here is the appropriate field of operation. We do not need to write and publish so especially for Universalists, but it is the candid opposer we should more particularly endeavor to reach. And what more effectual method can be taken than to introduce to him publications of our order, and persuade him to try them for a while. In many cases no doubt we shall meet with decided objections, but then, there are many others who have a strong desire to "hear more of these things," and only need a little urging. We say to our patrons then, if you have confidence in our paper as a consistent advocate of the common salvation, what better service, with the same exertion, can you render the cause, than in introducing it, wherever practicable in these cases; while at the same time you will be affording us efficient aid in the difficulties we have had in establishing it.

Those of our patrons who design stopping at the close of the 3d volume, (we hope there will be but few of the *punctual ones*,) will do us a material favor by giving early notice thereof. It will be unjust for them to receive several Nos. of the next volume, and then stop, thereby effectually breaking whole sets.

DEDICATION AT LONGRIDGE, Ct.

By the following notice from Br. Hillyer, it will be seen that the new Universalist Church, which our friends in Long Ridge have been erecting this season, is to be dedicated to the worship of Almighty God on the 15th of October. The friends there deserve much credit for their zeal and perseverance in preparing a temple of worship, in which the common salvation may be proclaimed without fear of molestation. Br. Hillyer preaches one fourth of the time there, and the prospects of the Society are highly encouraging. This house it may be remembered, is situated about 3 miles from the place where Br. H.'s Discussion with Mr. Payne was held. A portion of their prosperity may unquestionably be attributed to this Discussion. We hope that multitudes of inquirers may find their way into the new temple, and be satisfied of the truth as it is in Jesus, and go thence rejoicing.

The Universalist Church at Longridge will be dedicated to God, Wednesday Oct. 15th. Services to commence at 10 o'clock. Sermon by Br. T. J. Sawyer, of New-York. Ministering brethren are respectfully invited to attend.

S. J. HILLYER.

UNIVERSALIST HISTORICAL SOCIETY.

A Society with this name was formed at the late meeting of the General Convention of Universalists in the United States, held in the city of Albany. The minutes of the proceedings are as follows.

Public notice having been given of the proposed organization of a Universalist Historical Society, a respectable

number of brethren met according to appointment on Thursday afternoon, Sept. 18th, 1834, and called Br. Thomas Whittemore to the Chair, and appointed Br. T. J. Sawyer, Secretary.

After having heard stated the objects of the proposed association, it was unanimously

Resolved, That a Universalist Historical Society be now organized.

It was moved that a Committee of three be appointed to draft a Constitution for said Society, and present the same this evening; and that Brs. W. S. Balch, A. C. Thomas, and T. J. Sawyer be that Committee.

Adjourned to meet immediately after the public services of the evening.

Met according to adjournment, when the following Constitution was reported and adopted.

Art. I. This Association shall be known as the UNIVERSALIST HISTORICAL SOCIETY.

Art. II. The objects of this Society shall be, to collect and preserve facts pertaining to the history and condition of the doctrine of Universalism; together with books and papers having reference to the same subject.

Art. III. The officers of this society shall be a President, Vice President, Secretary, Treasurer, and as many Corresponding Secretaries as it may be deemed expedient from time to time to appoint.

Art. IV. The President, Vice President, and Treasurer, shall perform the duties usually required of such officers; the Secretary shall keep a faithful record of the proceedings, and receive and preserve all books and papers belonging to this Society; and the Corresponding Secretaries shall obtain and transmit to the Secretary, or to the Society, when in session, all such information, books and papers as shall have come into their possession, pertaining to the objects of this association.

Art. V. The sessions of this Society shall be held annually at the same time and place with "the General Convention of Universalists in the United States," but not to interfere with the deliberations of said body.

Art. VI. The officers of this Society shall be elected annually.

Art. VII. Any Universalist in good standing may be admitted to membership by affixing his name to this Constitution.

Art. VIII. It shall be the duty of the members respectively to transmit to their nearest Corresponding Secretaries, such books and information as they may be able to obtain for the use of this Society.

Art. IX. This Constitution may be altered or amended by a vote of two thirds of the members present at any session of the Society.

The following officers for the ensuing year were then duly elected, viz.

HOSEA BALLOU, 2d,	President.
PYTH MORSE,	Vice President.
THOMAS J. SAWYER,	Secretary.
THOMAS WHITTEMORE,	Treasurer.

Corresponding Secretaries.

Maine,	William A. Drew.
Massachusetts,	Thomas Whittemore.
New-Hampshire,	William S. Balch.
Vermont,	J. M. Austin.
Connecticut,	Matthew H. Smith.
Rhode Island,	Barton Ballou.
New-York,	C. F. Le Fevre,
"	Dolphus Skinner.
New-Jersey,	John Bell.
Pennsylvania,	A. C. Thomas,
"	Nathaniel Stacy.
Maryland,	Otis A. Skinner.
Virginia,	Jabez Parker.
North Carolina,	G. C. Marchant.
South Carolina,	Allen Fuller.
Alabama,	L. F. W. Andrews.
Ohio,	J. M. Tracy.
Indiana,	Jonathan Kidwell,
Michigan,	A. H. Curtis.
Lower Canada,	Solomon Bingham.

Br. A. C. Thomas introduced the following resolution, which was adopted.

Resolved, That publishers of books, periodicals, pamphlets, &c. be requested to present, through any member, a copy of each of their works respectively for the use of this Society.

Br. W. S. Balch introduced the following resolution which was adopted.

Resolved, That the proceedings of this Society be signed by the Chairman and Secretary and published in all our papers.

THOMAS WHITTEMORE, Chairman.

THOMAS J. SAWYER, Secretary.

REV. JOEL PARKER.

We alluded last week to the notice given this gentleman by the New Orleans "Bulletin," and "Advertiser." Of the offensive conduct of which he stands charged, the substance is, that in an evening Lecture at Hartford, Conn. he stated that New Orleans contained about 60,000 inhabitants, of which 40,000 are Catholics, and 20,000 Protestants. The male part of the Catholics, almost without exception, were Atheists; regarding religion as intended only for women and servants; and the Protestants could hardly be said to be in any better state. The Baptists, Methodists and Episcopalians had congregations there, but their religious instruction was very irregular, and the congregations themselves very feeble. Mr. P.'s own church consisted of 75 members, with a respectable and increasing congregation. They were about building a church, and a part of Mr. P.'s object in visiting the North was, to ask assistance of northern christians, and to endeavor to impress upon the North the "importance of establishing a permanent religious influence at New Orleans."

When the people of New Orleans become better acquainted with such religionists as Mr. Parker, they will not be so much surprised at representations like the above, for it is questionable whether they would admit there was any religion in the world, unless where they had the reigning influence. And hence all that is necessary, in the case above, is, to comfortably establish the Rev. Mr. Parker in New Orleans with an elegant Church, and you have at once a "permanent religious influence" there!! But our principal design was to present some of the observations in the case, by the New Orleans editors. On Mr. Parker's representations, the Bulletin remarks as follows:

Of the Roman Catholics in New Orleans, amounting to about 40,000, Mr. Parker declares that "the men are, almost without exception, atheists, who regard religion as intended only for women and servants." An atheist, as every body knows, is one who disbelieves the existence of a God. Now, in all the population of this city, there cannot be found, we feel strongly assured, a half dozen men who disbelieve the existence of a great *First Cause*—and who, according to the fair import of the term, can with propriety, be denominated atheists. Yet the language of the Reverend gentlemen in question, inflicts unqualifiedly the stain of infidelity on a vast majority of the whole community.—How did Mr. Parker come to the knowledge of the alleged fact, that there is such an appalling degree of infidelity among the Catholics of our city? Is he personally acquainted with the gentlemen whom he thus deliberately defames?—Has he been on terms of familiar intercourse with them? Has he received an avowal of their atheism from their own lips? Or has he seen it in their hand writing? Can he point to any legitimate or conclusive evidence to justify this calumny heaped upon 40,000 Catholics by wholesale? We have reason to believe that Mr. Parker is, personally, as ignorant of the state of things among the Catholics of New Orleans, as he was before he crossed the boundaries of New England. We have reason to believe he is a total stranger to them, and has had no intercourse with them. He has spent but a part of two winters with us, and during that time moved, as we are informed, in a very obscure and contracted sphere, where little is seen of our most respectable inhabitants. He can have had, then, no authority for his denunciations, but vague report, mere hearsay. And it may be doubted that he had even such authority as that. Evidence in the case, it was impossible for him to possess. In the sacred garb of religion, in the holy desk, regardless of the high moral obligations, which it was his peculiar province to inculcate by precept, and to enforce by

example, in a distant place, where no defender stood by, and where a vindication might never reach, an individual raises his voice, to stigmatize forty thousand of his fellow creatures, with the deepest moral degradation known to a christian people.

Leaving the Catholics, the Rev. Gentleman proceeds to notice the Protestants, of New Orleans. These he tells the good people of Connecticut, can hardly be said to be in a much better state than the papists! That is, "the men are all atheists, and religion among them is confined to the women and servants."

Again he says, that among the Protestants, religious instruction is *irregular*, and the congregations *themselves very feeble*. Mr. Clapp's church is opened every Sabbath in the year, in winter and in summer, in sickness and in health. His congregation is large and strong, and as respectable as any in the United States. We are informed that *all* the pews in his church are rented. They contain about 1500 persons, are quite filled in the winter months, and to a good degree in the summer. In this church the number of communicants are about 100; it is constantly and regularly increasing. Connected with the same church is an efficient Sunday school. In the Methodist church there are upwards of two hundred communicants. That church is crowded nine months in the year. The Episcopal church numbers about one hundred communicants. All their pews are rented. It is regularly opened for public worship, which is conducted this year by a learned and highly respected clergyman of that denomination, the Rev. Mr. Fox. Thus much for the irregularity of religious instruction in New Orleans, and the feebleness of its religious societies.

After a few observations on the manner of observing the Sabbath, showing that when Louisiana was ceded to the United States the influences, as to things secular and sacred, were strictly those of France, in which the sacredness of the Sabbath was limited to the hours of public worship, but that with the subsequent Protestant teachings and in all the Protestant churches the observance of the Sabbath was enjoined as a divine institution, and that there was a preceptible and pleasing improvement among them in attendance on divine worship, the editor proceeds:

What, is the natural enquiry, could have been the object of these misrepresentations of the Rev. Gentleman? Why did Mr. Parker try to persuade the northern people that there is no religious influence here, and that nothing has heretofore been done among us for christianity? Not a single blow had been struck till he arrived! The Rev. Joel Parker was foreordained from all eternity to found the first Evangelical church in New Orleans. Why did Mr. Parker descend to these misrepresentations? Was it for filthy lucre? Was it simply that he might persuade the people of Connecticut, to give him a few thousand dollars to erect a church on Lafayette square? Then, by what name should such an act be called? The people of this city are able to build their own churches: send us competent preachers, who will spend all the year with us, and they will meet with ample encouragement. We trust the northern people do not wish to spend their money, in maintaining in this city, men who villify and abuse us, and who render themselves unpopular and obnoxious among us.

We would not close this subject without remarking that it gives us pain to pass censure upon any one, under any circumstances; and that that pain is greatly enhanced when the subject of our animadversions is invested with clerical robes. But, it must be remembered that, the Decalogue was made for the observance of all; and none, even by the sanctity of a religious calling, can expect to be shielded against the consequences of a departure from its sacred injunctions.

In the "Louisiana Advertiser," two days latter than the

Bulletin, we find additional remarks, from which we extract the following:

It was with surprise that we perused in the Bulletin of the 4th inst. some remarks said to have been made by this gentleman in a lecture delivered in Hartford, Connecticut, on the subject of the moral condition of New-Orleans.—This gentleman we have heard of before, and if we mistake not, is the same personage who has for two seasons past been striving to create dissensions among us, and has made use of what influence and *cunning* he possessed, to poison the minds of the community against one of our most esteemed and pious fellow-citizens, viz: the Rev. Theodore Clapp. Failing, in this attempt, he has thought proper to vent his *spleen*, not only on the protestants, but the whole catholic population have come in for a share of slander and abuse. Of the 40,000 Roman Catholics in New Orleans this *pious gentleman* says, as to the men, that they are almost without exception *Atheists*, that they regard religion as intended *only for women and servants*, and do not give themselves any trouble on the subject. We pity the Rev. Parker's ignorance. The very pillar on which the whole Catholic religion rests is the belief that *there is a God*, one great and Supreme Ruler of the whole world, and we do venture here to assert that out of the 40,000 Roman Catholics in this city, he cannot point out *TEN* to whom his remarks will apply. Why is it then that he has ventured to make this bold assertion? Is it because he thought himself secure while surrounded with spirits in unison with his own, or did he think the people he intended to injure would never become acquainted with his baseness. If such were his opinions he has been for once mistaken. We are the last persons in the world who would treat a stranger with disrespect, and particularly one who comes amongst us under the sanctity of a religious calling, but we must nevertheless be permitted to say that *hypocrisy* is a thing that above all others we abhor, and we will never permit any one under the cloak of religion to share for a season our hospitality, and then return among his brethren at the north and by violating the very first principles of religion, endeavor to take from us our dearest inheritance, a good name, without raising our humble voice at least in our own defence. We have heard of many of the acts of this *Rev. gentleman*, which we have not now time nor space to dwell upon. We have heard of his attempt to stab to the heart the reputation of the Rev. Theo. Clapp, by circulating *FALSEHOODS* among Mr. C.'s relations and friends at the north, which, if true, would blast forever the fair fame which he has obtained by a whole life of piety and christian conduct.

In the closing part of his remarks the editor of the Advertiser says to his northern brethren, "beware of this man"—states that a *fair* was got up there last winter for the benefit "of widows and orphans, and upwards of one thousand dollars collected, all of which was paid to this *widow and orphan*, the Rev. Joel Parker"! If this is correct, and it is unequivocally asserted by the editor, we must look on the gentleman with still greater distrust than heretofore. We heard him preach against Universalism, in the town of Norwalk, Conn. some two or three years since, and we then thought he was the most ungenerous, or dishonest opponent we had ever heard. He appeared entirely reckless of means, so be that he could affix a stigma upon Universalism. But this receiving the *mite* of the *widow* and the *orphan*, if true, is far more exceptionable.

The "Advertiser" says, "If they (at the north,) send ministers to teach us the truths of holy writ, let them be such as *practice what they profess*: Send us a minister who by a christian life and virtuous precepts will instil into us true doctrines of christianity, and without any aid from our brethren abroad, we would soon rear him a church that would not be surpassed by any in the union." And is not this reasonable? Who can justly complain, if our southern friends require preachers from the north to *practice* as well as *preach*? This should always be required, but we fear, and even feel

assured, that noisy, ranting *profession* is too frequently substituted, and received by the community, in room of the *practice* of pure and undefiled religion.


Of this Mr. Clapp, we know nothing specially, but have seen honorable mention made of him in several instances, and in some two or three cases he has been favorably alluded to, by our correspondents in New Orleans. He was formerly attached to the Presbyterian Church, and a year or two since was severely dealt with by the Presbytery for an alleged departure from the *doctrines* of the Church. His connexion with it we believe was dissolved, either by himself or them. His reputation, we have always understood, is unblemished. But he had presumed, in some trifling degree, to leap the barriers which the creeds and commandments of men had endeavored to erect around him, as they do around all who come within their baleful influence, and this was sufficient for the attempted sacrifice of his good name. And fanatics are ever ready to do the work of an executioner in such cases.

We congratulate Mr. C. if he has burst even one band of ecclesiastical tyranny. We hope he may go on, (if he has not already) until he becomes in reality one of the Lord's freemen, and perceives of a truth that God is no respecter of persons. Let him hold fast his integrity and the shafts of his enemies will fall harmless at his feet.

But we will not extend our remarks. We should not occupy even as much space, did we not conceive it to be a subject of common concern, in its bearings. We have quite too many such men as Mr. P. travelling our country, and sending forth from remote places their reports of the great destitution of "religious influences"—the moral degradation which is manifest in the communities in which they sojourn, when in nine cases out of ten, it turns out that the only crime of the inhabitants is that they do not happen to belong to, and blindly support, right or wrong, in their own estimation, the same church, as their traducer. For this they must be denounced—stigmatized as enemies of religion, and the vilest of the vile. But we rejoice in the conviction that there is a spirit abroad in the land which will eventually look down such unrighteous practices. And we feel the more encouraged when respectable secular Journals dare to come out so decidedly against them.

Since the receipt of the papers from which we have extracted, a letter from a friend there has reached us, stating that in consequence of the statements of Mr. Parker, a mob assembled on the 6th ult. for the avowed purpose of tearing down the church at which he had officiated, but that it was finally dispersed, without violence. We hope the good sense of the inhabitants of New Orleans will prevent their resort to such *arguments* to put down Mr. P. They are not the weapons of the Christian, and neither are they politic. Let the aggrieved speak out calmly, yet decidedly against such conduct. Let them withdraw all support from men who will thus abuse hospitality. Let them countenance and support such men only as Mr. Clapp has been represented to be, and the *religious slanderer* will disappear from among them.—Society would soon furnish too pure an atmosphere for such beings to respire freely.

HUDSON RIVER ASSOCIATION.

We give this week the proceedings of the above body at its last annual session. It will be seen that the subject of a Theological Seminary has been again introduced. We had hoped that we should have no occasion to allude to this subject farther. But there is one point in the report we feel bound to notice. We find the Committee, near the close of their third paragraph, saying—"but while they, (the committee and the friends of the Theological Seminary, we suppose,) meet with  decided opposition in elevating the standard of ministerial qualifications, their opposers advocate," &c. The reader will please turn and view it in connexion. Now we have heard this, and similar language, repeatedly, in private conversation, since the question has been agitated. Because we have had honest convictions of the utter inconsistency of such establishments with the spirit and power of Universalism—a doctrine which emphatically puts the holy scriptures, that unerring chart of spiritual freedom, into the hands of its followers with the most sacred injunctions to *read and understand it for themselves*—because we have felt convinced of the strange impropriety of expending our strength and means in establishing Theological Schools, (even admitting all the general advantages claimed for them,) while the Literary Institutions commenced, and commencing, with us, and which are essential to the well being of the *laity*, as well as of the *clergy*,

are actually languishing for the want of support—because of all this, we have been told that we were opposed to the “education of ministers”—that we would send out to the world, “a set of ignoramuses to instruct men in religious truth, and thereby entail lasting disgrace on the denomination”—that we were opposed to elevating the standard of ministerial qualifications, &c. &c.

We had heretofore considered these expressions as occurring in private circles more for *talk sake*, than from any other feelings, and to see them thus officially and seriously brought forward, surprises us much. It strikes us as extremely ungenerous. For we are bold to say that the warmest advocates of these seminaries cannot point to one solitary instance in which those whom they are pleased to term the “opposition,” are guilty of what they are herein charged. They care not, in fact, how high the *standard* is placed, if attainable by mortal man. They have felt as lively an interest, perhaps, in the credit and well being of our order, as others.—But with all their interest they have indulged an ardent desire that the people, (the only rightful judges in this matter,) should be left free to make their own decisions. They have contended strenuously for a due preparation for the ministry. And even the report admits, (see commencement of third paragraph,) that they consider “the information and education of brethren preparing for the ministry, as ‘an object most desirable.’” Then why talk of their “decided opposition to elevating the standard of ministerial qualifications”? We do not like the appearance of it. It is not the way in which brethren should treat each other.

But we have done. We regret the necessity of allusion to the subject even thus far. Being, however, one of those who have publicly and decidedly opposed the Seminary measure, and must of course come in for a share of the charge we are considering, justice to ourselves required a brief notice of it. We hope it will be the last. We are prospering beyond all precedent as a denomination. Public advocates of our doctrine, possessing talents and zeal, are rapidly rallying around the standard of the cross. There are measures enough within our reach, upon which all can unite, to engage our whole attention and means, to the exclusion of every one on which there may be a diversity of opinion. Rather, then, let us thus one and all unite our every exertion, (for the present at least,) and we fear it would be unreasonable in us to ask greater prosperity than we should then, in all probability, experience. P.

Original
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LETTER,

To Rev. J. ARBUCKLE, Bloomingrove, N. Y.

Dear Sir—After deliberate consideration, I think it not only expedient, but an imperious duty I owe to you, and the community in which you live, to address you through the Messenger of this city, in order to set your recent conduct plainly before you, that you may in future be governed by the mild dictations of the Gospel you profess to proclaim, and that you may hereafter do by others, as you would like others to do by you in similar circumstances. Being perfectly willing that my conduct and that the conduct of our order of christians should be known and canvassed, I am equally anxious that the conduct of other orders, and particularly that of your *own*, (for I understand that you are anathematized by the congregational Presbytery, either for your supposed heresy, or some other misdemeanor) should also be known to the religious world. You, sir, I am confident, cannot object to this, altho' you may feel some misgivings, when you meet a statement of, I will not say your general character, but your unwise course in the particular instance to which I allude, and the reasons for which I address you. To relate all the circumstances attending this affair would be unnecessary, and I will therefore allude to those only which may be requisite to a proper understanding of your conduct, with such comments as the case may require. It is sufficient to state, that on my passage from Albany to this city, I fell in company with a gentleman belonging to New-York, who had spent some time in your town, and had frequently attended your *services*, and had learned from your friends your general course in preaching the Gospel. He observed,

that from what he had learned, you was a liberal man in your religious sentiments—that you was considered a good man and a gentleman. Thus you stood in his estimation, and in the estimation, probably, of many others; but time, sir, is the revealer of all secrets, and it will disclose the real and true character of every man, and you do not stand as an exception. It was told me that many supposed you to be a Universalist, and that the order of christians to which you formerly belonged, had so considered you. From this information, I had been led to form a favorable opinion respecting you, and the course you had pursued, but from what has since transpired, that opinion has been materially changed; for I cannot esteem any man a Universalist, and a gentleman, much less a follower of the examples of Christ, who manifests such an unkind and unchristian spirit as you have, in the matter now between us.

You may judge of my surprise, after having heard what I had, and having formed the opinion of you which has been expressed, to find you so hostile to liberality, so ungentlemanly to strangers, so arbitrary and absolute. But, sir, I wish to ask you some few questions: How would you consider it, in a reverse of situations, and what would you think of the man, that had been represented to you, as you had been to me, if you had been requested to go and preach, and deliver you views of the doctrines of christianity, four or five hundred miles from home, and having made your appointment, by request, in a public house, free for all varying denominations, when no other appointments were existing, and then to defeat you and your friends, the clergyman of some other order should make a subsequent appointment, and rigorously insist upon his right, because he was acquainted and had occasionally preached in the house, and arbitrarily exclude you from gratifying your friends? And still further, I would ask, suppose you should go to this clergyman, as I went to you, to apprise him of your previous appointment, and request him to yield, as he had frequent opportunities of preaching to the people of that place, and he should get *angry*, and *mad*, and call hard names, such as *intruder*, &c. and accuse you of “inculcating sentiments contrary to moral propriety,” and of course productive of licentiousness—what, I repeat, would you think of this clergyman?—And are you not guilty of the same offences?—This, sir, I think you cannot deny. I would moreover ask, was you not informed that I was in the place on Saturday evening, by a Mr. Bell, an out-landish man, and some others, and did you not together concert the measure to, deprive me of speaking on Sunday evening? And yet you denied to me, that you knew any thing of my being in the place! How come this officious Bell to know on Sunday morning, that you was to preach at Washingtonville on Sunday evening if this measure was not concerted between you? If, sir, there is not a palpable lie on your part, there is at least, some strange inconsistency about it, that I should like to see explained, and I hope for your own reputation, and the satisfaction of those concerned, you will relieve the case before you, and make it appear that you acted the part of a christian and gentleman. If you should not, the public will have the right to conclude, that you are far from being an honorable man, and liberal christian.

But leaving you to your own reflections upon the course you have pursued, with all low, deceptive meanness, in relation to the matter of appointments, I ask you how, or in what light you considered me an “intruder”? Was it an intrusion for me to comply with a request to preach what I conceive to be the truth, and what many of the enlightened of mankind receive as truth, or was it an intrusion, and a violation of all good principle and decorum, for you to use every coercive measure, and even stratagem to prevent

my preaching, when my appointment was *first made*, and in a house, too, where, if I understood the people, I had a right in common with you and all others? You, sir, was the *intruder*, if I understand what intrusion means, and that by gross deception. Again, sir, how do you know that my “sentiments are contrary to moral propriety”? Do you know and understand my sentiments? If not, why say it “is contrary to moral propriety”? And if you are acquainted with them, show me, sir, wherein my sentiments are so licentious, or “contrary to moral propriety,” that you may save a “sinner from the error of his ways and hide a multitude of sins.”—But above all, I would say in the conclusion, show me where lies your christianity—where, in you, are the sentiments of christian civility—where that christian feeling which the gospel of Christ inspires? Alas! deep-rooted prejudices, bitterness, and all the rancor which results from the doctrine of endless sin and suffering, still lurks within you, and I hope for the good of the doctrine of Universalism, no one will ever call you a Universalist, until you possess more of its spirit of meekness and good temper than you manifested when I first and last saw you. Hoping that in future life you may cultivate a better disposition, and govern your temper by the mild directions of the gospel of Christ, I subscribe myself,

Yours respectfully,

H. F. STEARNS.

New-York, Sept. 25th, 1834.

TO PUBLISHERS.

If the publishers, respectively, of the “Sentinel and Star in the West,” “Pioneer and Visitor,” “Christian Telescope,” “Star and N. H. Universalist,” and “Herald of Truth,” can afford to send me a copy of their respective papers, I should be very glad to receive them. I know this request may seem like taxing their generosity—but I feel inclined to believe they will not refuse to insert my name on their “mail-books.” If they desire it, an extra copy of the “Messenger and Universalist” shall be regularly transmitted to them.

My sincere thanks are tendered to the publishers of the “Trumpet,” “Intelligencer,” “Inquirer,” “Universalist,” “Magazine and Advocate,” “Pilot,” “Impartialist,” “Watchman,” “Southern Evangelist,” and “Liberalist,” for their valuable periodicals. A. C. T.

Married.

In Longridge on Wednesday evening 24th Sept. by Evangelist S. J. Hillyer, Mr. CHARLES M. LOCKWOOD, of North-Stamford, and Miss PHEBE W. TODD, of the former place.

Religious Notices.

Br. Wm. Whittaker, jr. of Hudson, will preach in Poughkeepsie, on Monday evening, 6th inst. Subject, *Resurrection to Life and Damnation*. Text, John v. 28, 29.

Br. S. J. Hillyer will preach in Longridge Sunday Oct. 12th, and at such place, in the evening as the friends may wish.

Br. Bulkeley will preach at Annsville, or Peekskill, 1st Sunday; in Milton the 3d Sunday, and in Collaburgh and Sing Sing, the 4th Sunday in each month, for the year ensuing.

Br. James McLaurin will preach in Branchville, Oct. 5th; (to-morrow;) at Vernon, Oct. 8th; at Centreville, in the morning, at Mount Hope in the afternoon, and at Cuddebackville, in the evening of Oct. 12th; at Br. Wright's near Bellvale, Oct. 15th; and at Monroe Oct. 19.

Br. B. B. Hallock will preach in Newark, N. J. on Sunday 5th of October, and Br. Asher Moore the following Sunday, 12th of October.

Br. Asher Moore of Reading Penn. will preach at Westerly R. I. on the 1st Sunday 5th of October.

Br. Le Fevre will deliver a lecture at Sing Sing on Wednesday Evening the 15th of October.

Br. Matthew H. Smith, of Hartford, will preach in New-York on Sunday 26th Oct. in exchange with Br. Le Fevre.

Br. A. Case will preach in Huntington L. I. the 4th Sunday in Oct.

THE BELIEVER'S TRIUMPH IN DEATH.

BY THE REV. A. TOPLADY.

Deathless principle, arise,
Soar, thou native of the skies,
Pearl of price, by Jesus bought,
To his glorious likeness wrought.

Go to shine before his throne,
Deck his mediatorial crown;
Go, his triumphs to adorn;
Made for God, to God return.

Lo, he beckons from on high!
Fearless to his presence fly;
Thine the merit of his blood;
Thine the righteousness of God.

Is thy earthly house distress'd?
Willing to retain her guest?
'Tis not thou, but she must die;
Fly, celestial tenant, fly.

Burst thy shackles, drop thy clay,
Sweetly breathe thyself away:
Singing, to thy crown remove,
Swift of wing and fired with love.

Shudder not to pass the stream;
Venture all thy care on him;
Him whose dying love and power
Still'd its tossing, hush'd its roar.

Safe as the expanded wave,
Gentle as the summer's eve;
Not one object of his care
Ever suffer'd shipwreck there.

See the haven full in view!
Love, divine shall bear thee through;
Trust to that propitious gale,
Weigh thy anchor, spread thy sail.

Saints in glory perfect made
Wait thy passage through the shade;
Ardent for thy coming o'er,
See, they throng the blissful shore!
Swiftly to their wish be given,
Kindle higher joy in heaven.

Such the prospects that arise
To the dying Christian's eyes!
Such the glorious vista, faith
Opens through the shades of death.

London Bap. Magazine.

HAPPINESS.

Among the numerous and various things which attract our notice, "there is nothing in nature more worthy of our attention, than the art of happiness. In the common occurrences of life, it often depends upon the slightest incidents.—Taking notice of the bad weather, an easterly wind, the approach of winter, or the most trifling circumstance of the disagreeable kind, will insensibly rob a whole company of its good humor, and give every member of it the blues.—If, therefore, we would be happy ourselves, and are desirous of communicating happiness to all around us, these disagreeable incidents, in conversation, ought always to be avoided. The brightness of the sky, the lengthening of the days, the increasing verdure of the spring, the arrival of any little piece of good news, or whatever carries with it the most distant glimpse of joy, frequently carries with it a turn of social and happy conversation. Good manners, and a regard for the happiness of others, always require of us this caution, whenever we are in company. The clown may repine at the sunshine that ripens the harvest, because his turnips are burnt by it; but the man of refinement will extract pleasure from the thunderstorm to which he is exposed, by remarking on the plenty and refreshment which may be expected from the succeeding shower. Thus does politeness, as well as good sense, direct us to look at every object on the bright side; and, by this practice, every person may arrive at that agreeableness of temper, of which the natural and never-failing fruit is happiness."

But this is not all. They who would enjoy permanent felicity, must fix their minds on God, and pursue the path of wisdom; they will then enjoy the fulfilment of the promise of peace, and all those things which proclaim enduring happiness—*Universalist*.

HUMAN LIFE.

Pliny has compared a river to human life. I have never read the passage in his works, but I have been struck with the analogy, particularly amidst mountain scenery. The river, small and clear in its origin, gushes forth from rocks, falls into deep glens, and wanders and meanders through a wild and picturesque country, nourishing only the uncultivated tree and flower by its dew or spray. In this, its state of infancy and youth, it may be compared to the human mind, in which fancy and strength of imagination are predominant—it is more beautiful than useful. When the different rills or torrents join, and descend into the plain, it becomes slow and stately in its movements: it is applied to move machinery, to invigorate meadows, and to bear upon its bosom the stately barge: in this mature state it is deep, strong and useful. As it flows on towards the sea, it loses its force and its motion, and at last, as it were, becomes lost and mingled with the mighty abyss of waters.

One might pursue the metaphor still further and say, that in its origin, its thundering and foam, when it carries down the clay from the bank and becomes impure, it resembles the youthful mind, affected by dangerous passions: and the influence of a lake in cleansing and clearing the turbid water may be compared to the effect of reason in more mature life, when the tranquil, deep, cool and unimpassioned mind is freed from its fever, troubles, bubbles, noise and foam. And above all, the source of a river, which may be considered as belonging to the atmosphere and its termination in the ocean, may be regarded as imaging the divine origin of the human mind, and its being ultimately returned to and lost in the Infinite and Eternal intelligence from which it originally sprung.

REVISED EDITION.

Of Notes and Illustrations of Parables.

Just published, and for sale at the Trumpet Office, the Revised Edition of the work entitled "Notes and Illustrations of the Parables of the New-Testament, arranged according to the time in which they were spoken. By THOMAS WHITTEMORE."—382 pages large 12 mo. at the low price of 75 cents per copy. Twenty per cent discount by the dozen. All the parables of the New-Testament are explained at length in this work, and illustrated by appeals to the sacred scriptures. Particular attention has been paid to those parables which have been used to prove the doctrine of future endless misery; and extracts are given from orthodox commentators, of great respectability, to show that they have explained them as Universalists now do. Examine for yourselves. Boston, Sept. 1834.

☞ The above work for sale at No. 2 Chatham-Square, N. Y.

PROSPECTUS

FOR THE FOURTH VOLUME OF THE Southern Pioneer & Gospel Visitor.

The Pioneer will, as heretofore, be devoted to the exposition of Scripture, to the defence of Universal Reconciliation, and to the inculcation of piety and morality. It will carefully watch our liberty, zealously advocate free inquiry and equal rights, and faithfully expose all the devices of those who are seeking to obtain a lawless power over their fellow beings. It will be the unwearied advocate of Truth and Liberty and the uncompromising enemy of Error and Tyranny.

As it will be published weekly, it will contain more miscellaneous reading than the previous volumes. Besides, it will contain an impartial record of the passing political events. Living so near the seat of government, we shall be enabled to give the earliest intelligence of all that will interest our readers.

With the first number, we shall commence the publication and review of Rev. Wilbur Fisk's Sermons against our faith. Mr. F. is a gentleman of learning and talents, of high standing among the Methodists, and his Sermons have had an extensive circulation. We shall forward him the Pioneer, till the review is closed, and then our columns will be open for any remarks he may be disposed to offer.

The Controversy between Messrs. Ely and Thomas having been resumed, we shall commence its publication forthwith and continue till the close. Mr. Ely is a Presbyterian and Mr. Thomas a Universalist; and their controversy is on the question whether endless misery is a doctrine of the Bible.

The interesting Sketch Sermons, by Br. R. Streeter, are to be continued. We have also the promise of regular contributions from several brethren, which in addition to those we have already, cannot fail to render our columns instructive and interesting.

We trust that the new arrangement will meet the approbation of our patrons. We appeal once more to their generosity and their love of our faith. If they will consider the untiring measures of our opponents, they cannot be slothful or inactive.—☞ While men slept, the enemy came and sowed tares among the wheat.

CONDITIONS.—The Pioneer will be published weekly in Baltimore and Richmond, in quarto form at 1.50 if paid in 3 months. Otherwise \$2 will be charged. Agents who will remit ten dollars within 3 months shall be entitled to 8 copies. Letters (post paid) directed O. A. and S. P. Skinner, Baltimore, Md. or Jabez Parker, Richmond Va. will receive prompt attention.

Universalist Books,

Which may be obtained of A. C. Thomas, 132 Chesnut-street Philadelphia.

Balfour's First Inquiry—being a faithful examination of all the passages in the Bible in which the word Hell occurs—\$1.

Balfour's Second Inquiry—being an examination of the Scriptural doctrine concerning the devil, and the import of the words translated everlasting, eternal, forever, &c.—\$1.

Balfour's Essays on the state of the dead, and inquiries into the meaning of the words judge, damn, condemn, and their derivatives—\$1.

Balfour's Examination of Stuart's Exegetical Essays—75 cts. Balfour's Letters to Professor Stuart—25 cts. In this work the author has shown that his conversion to Universalism is mainly attributable to the Professor's criticisms on portions of the Bible.

Balfour's Letter in Reply to Dr. Allen's Lecture against Universal Salvation—25 cts.

Balfour's Letter to Whitman in defence of so much of the First Inquiry as pertains to the term Gehenna—25 cts.

Balfour's Treatise on Atonement—an invaluable work, being an inquiry into the origin, nature and effects of sin, and of the consequences of the Atonement—50 cts.

Balfour's Notes in illustration of the Parables—75 cts.

Balfour's XXVI Lectures on important doctrines—\$1.

Balfour's XXV Select Sermons on various subjects—\$1.

Balfour's XI Sermons delivered in Philadelphia—37 cts.

Balfour's Examination of the doctrine of future Punishment—50 cts.

Ancient History of Universalism, by H. Ballou 2d.—\$1.

Modern History of Universalism, by T. Whittemore—\$1.

T. Southworth Smith's Treatise on the Divine Government—a work I would not be without for five times the price—75 cts.

Notes and Illustrations of the Parables, by Thomas Whittemore—an admirable and very useful volume—75 cts.

Paige's Selections from Eminent Commentators, showing that the most eminent Partialist critics justify the Universalist's interpretations of nearly every prominent passage in the New Testament—\$1.

Life of John Murray—Whittemore's much improved edition, 50 cts.—do. Marsh, Capen and Lyon's, 46 cts—also an edition at 37 cts.

Winchester's Dialogues on Universal Restoration—63 cts. R. Streeter's Familiar Conversations on the doctrine and tendency of Universalism—a fine work—50 cts.

Streeter's News from Three Worlds—25 cts. Universalist Expositor—critical and explanatory—3 volumes \$2, 50 each.

Dolphus Skinner's Letters to Drs. Aikin and Lansing—50 cts.

Eternal Hell Torments Overthrown—37 cts.

Pitt Morse's Review of Parker's Lectures against the doctrine of Universal Salvation.

David Pickering's Lectures in proof of Divine Revelation—a subject to which Christians do not sufficiently attend—75 cts.

Letters on Revelation between Ballou and Kneeland—50 cts. Streeter's New Universalist Hymn Book—50 cts.

Discussion at Danvers between Whittemore and Braman—25 cts.

Christian Visitant—a very useful and interesting work, in two volumes—25 cts. each.

Reply to Hawes' Reasons for not embracing Universalism—13 cts.

Christian Messenger, vols. I and II bound—\$4 for the set. Universalist, vol. I bound—\$1, 25.

Most of the above Books are for Sale, Wholesale and Retail, at No. 2 Chatham-Square,

foot of Bowery, New-York.